must be an enthusiast, that He is an impostor, is, He is what He pretends to be-the Son of Godthat He does by the gift of God what they nor their prophets have ever been able to do, is a lact not to be admitted for a single moment. Besides, the miracle was performed on the Sabbath day; the good was achieved during the sweet and restjul hours of the day of wor-hip, and, according to ful hours of the day of wor-ship, and, according to the Pharissic standard, botting could be of God performed during the season when J-bovan bade the world seek its rest. The Pharisees seem to me a type of a great many fiving to-say. We are their linear descendants, we are children of doubt-ing fatuers; we live in an age which talgas at the miraculous, the su ernalization it is not vice result of our superior education, rather the result of the historical reaction which ever and alone takes place. Between two created saves there is the valley; between two generations of trusting inthe there is

place. Between two generations of frusting naith there is

A SEASON OF DOUET.

During the last generation, for instance, such was toe complexion of the community and such its caracteristics, that men deligated in nothing so much as to residue of imagination. Insolvered ings much as to residue of imagination. Insolvered ings held. These were crowded to withese a logical conflict to ten the difference netween the north and northwest sides of a theological hair. If we go to the age beyond that we find, curiously enough, that our lore-latters were of stern common sense and careful religious training, men of logical nower and accumen, believing, as honestly in possession by the Sevil on the part of certain names beings as we believen the law of gravitation and men and wonen were tried in cour at Selem and which would be suggled to soom in these days. The peculiarity of our age, however, is no practical tendency.

We hatheve in cause also septic.

What we can measure that we accept; what we can see that we believe. It, with shale and pencil, we can prove a problem we accept it; but a statement of anythms beyond the harrow, circumscribed him of our daily experience we not only refuse to secept as true, but we scorn it with contumely. My dear meads, buth you and I have a great admit much for the practical, pullwooping brain of faite, and which are of as much importance to our characters as any of the farther sine of life, within the domain of faite, and which are of as much importance to our characters as any of the farther sine of life, within the somain of faite, and which are of as much importance to our characters as any of the tanking tended we accept. The tendency of our sace is done to criticism in this respect. Our superior is weath, we rever in it. If a man have weath and be as corrupt in heart as Satan we are ready to bestow upon him the hands of our loved daes. It seems to me tails is one of the weathersees of our age, We have out our respect to mobility and mannood and scholar-ship. We are careies concernin

CHURCH SERVICES.

CHURCH SERVICES.

Hepworth on Natural and Revealed Religion.

THE BIBLE AND THE SCHOOLS

Beecher on the Uniaithful Emotions of M.n's Hearts.

LESSON OF DECORATION DAY.

Significant Utterance by a Catholic Clergyman.

"New Forces Gathering Round the Thromes of Europe."

Significant Utterance by a Catholic Clergyman.

"New Forces Gathering Round the Thromes of Europe."

CHURCH OF THE DISCIPLES.

EMMON BY THE BRY. CORDOR H. HERWORTH ON MMARLES—NATURAL RELIGIONS. As the warm weather advances there is a significant to the Disciples. In the Caute of the Bristian of the Caute of the Caute of the Bristian of the Caute of the C

to their legical minds, more than credicie. That SEVENTH STREET METHODIST CHURCH.

REV. J. S. WILLIS.

The Seventh street Methodis: Episcopal caurch was well filled yesterday morning. Rev. J. S. Willis, the pastor, preached on "The Bible and the Schools." His text was Deuteronomy, xi., 19, 20, 21-"And ye shall teach them your children. speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou hest down and when thou risest up. And thou shall write them upon the door posts of thine house and upon thy gates: That your days may be multiplied and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." He began by showing, as set forth in the text and the verses succeeding, the promises of prosperity to the ancient Jews if they observed not only a careini study of God's Word, but diligently kept his commandments. He then plunged into his subject, and first discussed the question of the design of our public schools. The

objector to claims that their purpose should be solely to give a purely secular education. What was secular education ? Was it to train the muscle to make our boys gladiators, prize fighters, atuletes and soldiers? Was it to teach them geography, arithmetic, grammar and the natural sciences? Can you teach a boy geography without teaching him oral sense, without lifting his thoughts up from nature to nature's Gou? Can a boy be taught grammar without his attention being called to the

in very branch of education his moral sense will be touched. Is not our design of the schools to make good citzens? The code of America is a moral code. Whence comes this code but out of moral code. Whence comes this code but out of the Decalogue? The civil government takes up the

commandment give I unto you, that ye have love most matter-of-fact, the most practical people in toward one another," He did not present a new the world. Some years ago a Unitarying present the world. Some years ago a Unitarian preacher in Boston started what is called a "Flower Missioq" and the work has now been regularly established in this city also. Last year the noble women of New York distributed no less than 24,000 bouquets among the homes of sorrow, of disease and poverty and death. it is indeed a beneficent mission, deffusing hope, pleasure, gratitude and joy. It is one of the sweetest charities now conducted.

> Sweeter still is the association of flowers with graves. At every funeral we see them. If it is a young girl who has passed away in her innocence, if it is a child, a flower in itself, almost always there is an association of flowers with the grave. This senument marks an entire change in the views of nature entertained by mankind. Once the word "nature" was interpreted as a symbot of evil and rudeness. In the Scriptures flowers are only mentioned as the transient, the irall. But now flowers are the symbol of the permanent,

ers are only mentioned as the transical, the Ivall. But now flowers are the symbol of the permanent, the essential. Why are the flowers beautiful? Only those flowers which were formed for the fertilization of insects and plants are beautiful, toose which have to attract insects, for justance, to be sloped of their sweeness. And thus there runs through this element of nature the same quickening law of love, which is the regulating law of nature. In the same manner this sentiment works a change in our view of death. We have lost the grim locals of old and lay our dead fitto the graves knowing that they also will be changed to flowers and exide sev and verdure.

RECONCILIATION OVER THE GRAVE.

Still more beautiful, however, is the association of flowers with our cead soldiers. This observance has been adopted by every State, so that while Northern hands are laying flowers upon Northern graves. Aye, more beautiful than hins, if has come to this that Southern hands drop blowers on the graves of those who were arrayed in density since against their brot ers and sisters. We are strong and flowers by those who were arrayed in density since against their brot ers and sisters. We are strong and flowers hole some were bailed. Their sons perished without the satisfiction of the wing that the cause for which they perished the mention in the growth of savery? Northern men as well as southern men; and that sole some were bailed. They serished the cause for which they perished the monthly, Ah, you who tolik it a great streng the cause for which they perished the print of the growth of savery? Northern men as well as southern men; and that for us to say that they are more to blame than we are? The war was not of our making nor of their making, it was not of our making. The god of reason said the mour has struck, and we all went into the red river. The time flad come for that od the quiry to be removed, and we all went into the remove it.

A FLOWER OVER THE NEGRO'S GRAVE.

red river. The time had come for that old iniquity to be removed, and we all had to removed.

A FLOWER OVER THE NEGRO'S GRAVE.

On the ground, then, that we were all but agents of Divine Providence in removing the greatest obstacle to the world's progress, I say "Flowers, more flowers; heap them up higher and higher, bring them from far and near, thop your teats of love and sympathy upon them." The hobie words of concord and peace that were spoken at Leximpton and Londord are more beautiful flowers still. Ah, how many graves are flight by the devoted sons of the Airlean race who died in defence of their own emancipation, Graves under every suns the decan bed is covered with the booles of that miserable and unfortunate race. Who can lay flowers upon those graves? Only a nation! And it is interesting to conceive that only a year latter his custom was established the flicenth amendment was passed, which provided that he oman should be destrived of the right to yo e by reason o. his color or previous condition of servicuse. This act was a flower which the American nation with one consent laid duon the grav of the black man. The time will come when the fragrance of this flower will institute race with the conviction that the power of humanity belongs also to them.

The Civil Rights bill supplemented the flower by a whole bouguet. To be sure you cannot legislate people into mutual force-rance or kindness; ho law can execute riself and many justs are only dead letters if the sentiments of the people are opposed to them. The law man contribute by white mer that the lable. Despite his admission he may be made so unconfortable by white mer that he will be glad to shut their society.

Hence we should remember that no one should be despised by us because he behangs to a weaker, interior race. People tark about the jne adicable antipathy between the two races. It is an ill usion. Within our recollection there was a timing but animosily, spite, haired, between the Frence and English, is it so now? As civilization improves

Within our recollection there was nothing but animostly, spite, haired, between the French and
English. Is it so now? As divinization improves
all russe relics of burbarism are slowly
possing away, the Saxon and the Ceit auhorrec one another with equalitiests, and yet
as soon as the relations between England and
ireland shall be so adjusted as so make the friction less feit the parity of interests will assert itself
and this feeting will mass away. At the bottom of
almost all the anangonisms of mations are religious
differences. It was worth almost all the sacrifices
of the war that during those terrible four years
the fact stood prominently out that desirs, asheof the war that during these terribe loar the fact stood prominently out that ceases ists, panthesis, Romanists and Prote were all made of the same stud. None more orayely, none ministered more tenderly to the dying and the dead, because of dis-jerences of faith. In Washington the beet nurse in the nespitals was a mon whose name was grammar without his attention being called to the divine glit of language? In geology he will see God's lootprints in the rocks, in astronomy be will see Go in the stars—

Forever sinking as they shine.

Forever sinking as they shine.

In history he will see the wondrous agency of God, in the rise and fall of empires and in every event masking the progress of centuries, and, in short, in every orange of education his moral sense will exceeding the Monammerian Even that qualities. It and of the Monammerian Even that qualities, I and of the Monammerian Even that qualities. "a single hour of justice is worth more than seventy years of prayer?" As these graves are covered with flowers tous may the grave's prejudice and hatren be midden out of sight by delicious flowers of kindness, gentioness, forcearance, love.

The change of the property of the change of moral core. Whence comes hissoned must do make moral acquest. The civil government lakes by the core of rank extracted and formulates it so that the lecule understand and formulates it is that the lecular the lecular that the lecu

on this side of the cloud. He seems to have impered as if He were reluctant to leave the companions of His early ministry. Offers at life reveals in Jesus the Iriend and brother. Usually our Lord was wonder-half prompt and decided in His words and actions. But when the solemn hour comes for parting with his little fock He meets it with strong emotion. They were to be left as sheep among wolves. With all His personal intimacy and instruction, they might falter and quint when He had gone, frigetful of His lessons of bravery and of latin. Thus He felt in need of spreading his hands over them as if He would ain procong the act of tenediction. "He lined up his hands and biessed them," and while He blessed them He paried from them, as if he lingered until some irresistible power drew Him away while in the very act of pronouncing His benealtion. A blessing unfinished, a tahisman in every siruggle and a solace in every sorrow.

The CONTRIBUTIONS OF NATURE TO THE ASCENSION BY HIS PHENOMENA AND FORCES.

in the very act of pronouncing His benediction. A blessing unnoisbed, a talisman in every struggle and a solace in every sorrow.

THE CONTRIBUTIONS OF NATURE TO THE ASCENSION BY ITS PHENOBENA AND FORCES.

The laws of gravitation were suspended; earth lost its power to hold Him longer; let gotts grasp, and a human body, of solid firsh and bone, which should have gravitated to the mountain top, floats unward into the ambient air. To theet a man coming out of the tomo a ter his solid norm burni was a very powerful order of evidence; but to watch a living man, into whose face they are looking and to whose words they are listening, begin a gradual ascent from the earth and continue to soar about by the very power of God tin he is lost in the distant skies, affords an entirely different order of evidence—the nighest possible proof—and its effect is evident at once. Immediately "they worship Him," prostrate their shas in adviration. Instead of descending that mountain disheartened, with laitering steps, deutoting and ioreboding, they bounded back to Jerusalem "with great loy, and were continually in the Temple, praising and biessing God." Then there is the phenomenon of

THE STOOTING CLOUD.

What wonders are covered by that laconic avowal—"A cloud received him out of toelr sight!" The charitot of the heavens stoops, receives Him into its glory, Myriacs of wistful eyes above watch Him from the revelly jortais as He steps into His august vehicle, and the "men of Grille" stand gazing up into heaven, their eyes riveted, as if they would pier, e the azone veil watch is so envious to enwrap Him from their vision.

In the second place, look at the heavenly side of the ascension cloud. The first view that we have from the seavenly side of the ascension cloud is that our numanity has triumphed over all its foes and is highly exalted in heaven in the persentitive of our race. "He has opened a new and living wat," thither for us, and by Him we have a sure entrance into the holy place. The very germ of the doctrine of the ascensi which warrants the assemption that in his ascent any change passed upon the humanny of Jesus. This same Jesus is taken up into heaven, the only Jesus whom his discilles ever knew, who had asten als daily broad with them, tolled with them, mingled his tears with their tears, his songs with their songs. this same Jesus is taken from them into heaven. Their own nature, external and in-ternal, has gone in its ut impaired integrity from the lowest depths of human experience to the hishest neavens.

the lowest depths of human experience to the highest heavens.

Let us look again on the other side of the ascen-sion cloud to see what desus is doing there. That the may oring you from its earthly to its heavenly side. He has established a permanent and preva-

side, the has established a permanent and prevalent numan intercession. As the Levitical high priest plassed within the veil which separated the Most Holy from the Holy place, and presented himself stently to Jehovan, carring the blood of immonate victims in his hands, even so our Advocate with the Father has appeared in the presence of Gos for us, in the powerful eloquence which the marks of His five sacred wounds present. On this side of the cloud He ministered at the altar of atonement, on the other side He intercedes for the tempest tossed and afflicted.

Before He blessed His disciples on Olivet He said, "Preaca the Gospel, out begin at Jerusalem i" Take the offer of mercy to the vite society—the relentiess Sannedrim; and even it you meet the man who pierced ally heart with his spear, tell him that there is now a readier way of reacoing it. There was not one malignant in the whole herd who mosesed or Jeered lim, or spat in His lace, or transfixed His hands, out into that man's car-the aposities preacaed forgiveness for his flagrant crimes. And on the other spac of the cloud every force. His heart vibrates with commiscration just us it always did. There, as here, He rittes and soothes and clasps the contrite. On the havenny side of the cloud, as on the carting, He never brake a bruised reed or quenched the sin king fax. There is as received gills for men, even for the rebels also. On either side of the cloud do a receiving and

derstand could understand, and those was were captions could satisfy their carping natures by criticising the picture instead of learning its les-

them as if He would aim them as if He ingered them as if He lingered them as if He lingered tender the special tender the spec

Roc ester, and about forty clergymen of the diocese, who had been invited to attend by the zeal ous and indefatigable young pastor, Rev. Gabriel Healy. The ceremonial was one of the most imposing of its kind ever seen in New York, special attention having been paid to the decoration of the chaste and beautiful altar, which probably has not its equal in any other Roman Catholic church in New York. The throne prepared for His Eminence the Cardinal was of scariet velvet, trimmed with gold fringe and ornamented with a gilded cross, A handsome prie-dieu was placed in front of the Cardinal's throne, at which he knelt when the service called for it. At the left side of the after there was another prie-dieu placed for Bishop McQuaid. main aitar was also hung with the Cardinal's color, as well as the altars of the Blessed Virgin and St. Bernard. At a little before eleven o'clock His Eminence, attired in the robes of an archbishop and wearing his mitre on his nead and carrying his crozier in hand, appeared in the sanctuary, followed by Bishop McQuaid in full canonicals, and a long train of white surpliced priests and acolytes bearing high tapers. Behing them came the cross-bearers, with a large number of altar boys, six of whom were in purple, s.x in white merino, wearing red slik mashes and red morocco shoes, and others having black cassocks, over which were white meture in bicssed his disciples on Olivet He said, "Preach the Gospel, out begins the ferrouse and "Preach the Gospel, out begins the ferrouse in a wine piercet and you meet the man who piercet any of the twise solatery—the releases sathled mr. and even it you meet the man who piercet any of the revenue in the whole here who meeked or of piercet min, or spart in his lade, or transfixed His hands, out into that man's car the aposites preached forgiveness for his flagrant crimes. And on the other space of the cloud every here of his heart vibrates with commissivation just as it always did. There, as b-re, the rities and southes and class the courtret. On the heaventy since of the cloud, as on the opening missration just as it always did. There, as b-re, the rities and southes and class the courtret. On the heaventy since of the cloud, as on the opening missration just as it always did. There, as b-re, the rities and southes and class the courtret. On the heaventy since of the cloud, as on the opening missration just as it always did also the court of the rebels also. On the heaventy since of the cloud, as on the cartest, the court of the rebels also. On either side of the cloud of a receiving man during the label.

Makes fors the partners of His throne, Decked with a never facing rown.

PLYMOUTH CHURCH.

MR. BEECHER ON THE UNFAITHFUL EMOTIONS of MR. Beacher preached a sermon from the following turned away from the doors of Plymouth church, unable to obtain even standing room inside. Mr. Beecher preached a sermon from the following turned away from the doors of Plymouth church, and the answered and said, I will not; but afterward he repented and said, sur; and went not, and the answered and said, sur; and went not, and the answered and said, sur; and went not, and the care of the court of the cour surplices, in addition to the boys in the usual red and warte costumes. The picture formed by tals

they could to do this noty work. In this city of the New World this church, a noble monument, the New World this church, a noble monument, has been placed by a people from o her lands to the honor and giory of Almiraty God and under the invocation of august and giorious St. Bernard The twellth century, in which St. Bernard dourished, was in many respects a proof of the fact that matory repeated itself, as it has done in the nineteenth century. There is, of course, much that is dissimilarities afford food for reflection. In the twelfith century there was as there is to-oay in the nineteenth century, a great conflict between the spiritual and temperal powers, between the Church and the emperors. In the century in which st. Berhard existed the German emperors, haughly and Front, were made great conflict between the spiritual and temporal powers, between the Church and the emperors, in the century in which St. Bernard existed the German emperors, haughly and Frond, were made hold by success, firstelling that men of their power abo soccess had been gained by them through the Church under the layor of Carist Himsel. But there was one who cared not for the power of the Emperor and his name was Pope Gregory VII. To him the rights of the people whom he protected and the laws of God were above all emperors and princes of this world. The speaker said that he did not propose to go over the struggies tetween the Church and the German emperors in tolk axe, as it was well known. The power of the Church may sometimes seem to be crushed or about to plass away; out that Is an impossibility, as it derives its power from God alone. St. Bernard had longht for the lights of the people, who were downtrodden, crushed and tyrashized over by the powers who and attempted to deprive the people of the rights born with them. The struggle believen kings and Pontiff grew out of the knowledge that the latter possessed of the rights of subjects. St. Bernard came in this age long after Charlemagne had established schools and seminaries of learning woch and served to partially eradica e barcarism from Western Europe. Then came the desire for learning, and the old anthors were lead and searched with keepness. Speculation arose, and theories were started of a philosophica nature.

The poisonous darger of heresy was pointed at the neart of God's Church, and monks and priests sometimes are a this oneger against the mother which nursed them. When the mosk forgot his prayer, his meditation and his early teachings, then he became a hereit. It was thus with Abelard, full of eloquence and learning, who died at his cart to the conference of heresy was pointed at the neart of God's Church, and monks and priests sometimes are this oneger against the mother which nursed them. When the mosk forgot his prayer, his meditation and his early tea

discussions, bids obsoles and priests throw of this, that and the expertise were and what they, the priests and bishops, should be, and Arnola, of Brescia, continues in this strain and gives his conception of the Gospel. His plan was to throw off obsoles, pointing and all.

The speaker then continued in the same strain and made furtoer comparison, showing that the crusades of the twelfth centur, were the outcome of an intense fath, and that in the nineteenth century there was another cru ade. In this crusade were engaged a hobje people, who came from a small island in the Atantic, at the western extremity of Europe. This people, having been worried as a half-distinct to death by increasing and brutal persecution, had solight names in the New World. With them they brought the cross, which they planted everywhere, and ground those crosses grow, in space of time, beautiful tempes of their larth. There was see money in St. Bernard's time, but more faith. The relations monuments and basiness solit in those data cannot be repeated. The property of the control of that day than they are in ours. History repeats itself. To day as then there is a saughty Emperor of Germany riving on to his full no one side, and on no day as then there is a naughty Emperor of Ger-many riving on to his rum on one side, and on the other he Charca of tool wins the milions of people benied her, who are learning at most that they have rights. He who sits on the throne of Germany, how much of the opedience to his authority that prevails is due to the loyalty of the Catable Church and to the doctrines of law and order? At last the day is coming and new forces are gather-

sway, but skill the one glumpse at the sun was of great good to him.

In speaking the extremat. Instituence which was necessary to produce emotion in some people Mr. Beccher made use of a figure, likening some people to the organ, others to the £child harp. The musle of some souls could only but indusence; well on ourse, when no visible agent was near, gave lorth most delicious harmony.

The pustor had known men to a strend a public meeting and wrile under the speaker's influence to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say." The cause is a good one and 'li subscribe to say. "The cause is a good one and 'li subscribe to say." The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say." The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The cause is a good one and 'li subscribe to say. The subscribe to say the say of th

THE MUSIC.

The musical programme of the dedicatory services was arranged and carried out in a most artistic manner by Professor Albert Rossa. The chimes were rendered by forty-five members of the Philharmonic Society and the instrumen aiportion of the programme was furnished by a band of thirty musiciaus in addition to the organ. The soles were sung by Mme. Chomé, soprano, and Leopold Alever, bartione: Airs, Unger, allo; Herr Langenbach, tenor, and Herr Keck, basso. In the evening vespers were sung at half-past seven of chocs, subsequent to which a lecture was delivered by the Rev. Dr. Brano.

ST. STEPHEN'S CHURCH. FATHER M'CREADY ON THE INSTITUTION OF

THE EUCHARIST.

There was a goodly attendance of the faithful yesterday morning at the high mass in St. Stephen's church, which was celebrated by the Rev. Father Byton. The music of the mass was Minon's No. 2, a peautiful work, which was well executed by the choir. The solos were rendered in fine style by sime. Brignoli, Mile. Munier, Mr. Romeyn and Signor Buongivorno. Mr. Danforth presided at the organ with his usual acidly.

After the singlar of the "Veni Creator" the Rev. Father indereasy ascended the pulpit and preached an instructive sermon on the promises of Christ and their indiffment, as exemphified in the sace ment of the Eucharist. He took as his text the parable of the great supper—Luke, xiv., 19, 24—in which is explained the rejection of the Jews and the admission of the Gentiles to the Gospel, and adduced the different proof from Scripture which go to establish the Catholic doctrine of the real presence. The sermon, attorugh dogmatic, was instead to throughout with the greatest attention, and seemed to impress the large audience very lavorably. in fine style by aime. Brignoli, Mile. Munier, Mr.

CHURCH OF THE HEAVENLY REST. SELF-INDULGENCE AND SELF-SACRIFICE.

In the Church of the Heavenly Rest, Fifta avenue, near Forty-fifth street, the Rev. Dr. Howland, rector, preached an eloquent and able sermon on the well known parable of Dives and Lazarus. In the course of his sermon the preacher said

that the Gospel alludes to two widely distinct classes of men, the very rich and the extremely poor. The parable spoken of in the text makes mention of these men as they are in this world and carries them to the next, where an alarming contrast is made between their conditions beyond the grave. In this world the rich man has his day. The luxuries, pleasures and enjoyments of life are his, but the poor man is the football of misjortune, the creature of unhappy circumstances and the vio tim of a cruel tate while sojourning on earth. The rich man of the Go pel may have had a name well known in his day, a genealogical record sculptured in full on his sumptuous tomo, rich in armorisi bearings referring to a remote period. But why was the rich man condemned? It could BECAUSE HE WAS WEALTHY.

for Abraham himself had a large share of the good things in this life. The text teaches us that there is great danger in the possession of riches, and in the poisonous influences of overgrown luxury, Christ said that it is easier for a camel to pass through the eye of a needle than for a rice man to enter into the kingdom of God. But this similaries reference to the poisonous, corrupting indicate ence of wealth. It the text, the first scene reprethrough the eye of a beedle than for a rica man to easter into the kingdom of God. But this simile has reference to the poisonous, corrupting influence of wealth. In the text, the first scene represents a banquetting hall; the second takes us down to the depins of the bottomiess pit into hell, where we are told that Dives apponied to Fatner Abraham tarough the mediation of Lazarus. Abraham tarough the mediation of Lazarus, abraham tarough the mediation of Lazarus, abraham tarough the weath much of the good things of life. We are not tid that Dives was gluttonous, a grunkery, that he blashermed God's Body name, was a murderer, obtained modey by robert or kept back the laborer's wages. He may have sail, i came is nestly by my passessimal, worked hard and the Lordhas blessed the labor of my banks. He may have become discased with the secondatiness of the port; perhaps he showerhed to charities of thought that the city of his say ought to have attained to the nests of he-e in wast. It may have been his mea that the poor should be put to work and maintain themselves. Whatever may have been the city of his say ought to have attaiteded to the nests of he-e in wast. It may have been the copinion of Dives he mad a right to it. If he were alive now imang us his position in Society would be a good one. He committed no office against propertry or morally, his memory would be treated with reverence and his hame handed down to further generations as a shin in example of those civit virtues which ought to adorn.

The rich man died and was buried, not thrown into a datch like some forgotien dog; out there is no acc into f lazarus having over buried. He may have found a resting place in some potter's field. The rich man probably was a cheerful, good haured fellow, who among his riceds spent money "like is gentleman." But at the day of dis death to what dismait regions did not soul wing the doubting hight list with God' Has it good to the reas of one of some man could fit depleasure, Christ means simply to course by his parable

trate the lext. Each one can flit the blank with the character of some man among his acquaint ances who ever for the sake of wealth and earthly enjoyments. The cry of such a one from the nether regions, further and in their a own, saying, "lam tormeheed because I rejected God!" must ever be a litigating vision to the imaginative mind. Even in Christ here uses strong language in the parable, yet the tenth is evident that scil-indulgence is sell-murder. This is the lesson which Christ tenchs is cyclent that scil-indulgence is sell-murder. This is the lesson which Christ tenchs is cyclent works destruction to the moral entity win the same certainty that material poison descroys the paisocal entity. Moral poison in a heart works destruction to be soul. On, declusive same of sinful indulgence to do, deathny shadow of a final indulgence of the cathny shadow of a final indulgence of the grains cashous of a sin in life. Let us, my orthren, make sure that we follow not the wicked example of bives. Let us put away our love for the laxines and pleasures of this lie, but candeavor to lay up treasures in heaven. Let us devote life not to sell-indulgence, but to self-sacri-nec.

PIGEON SHOOTING.

PIGEON SHOOTING.

There will be a grand sweepstake shooting maten at Decreeot Park to-day, commencing at eleven o'clock A. M. The shooting will be all the more interesting and exciting from the fact that 500 wild pigeous have been engaged. One of the 500 wild pigeous have been engaged. One of the features of the day's sport will be too attempt of Captain A. H. Bogardis to kill thirt, eight wild birds out of hit; from two ground traps placed forcy yards abard, the Captain to stand on a his maken will take place at three o'close P. M. This will be the mat upportantly of witnessing the remarkable skill of captain Bogardis with the gus before his departure for Egrops.